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ANNALS OF INTEMPERANCE

We have scarcely ever met with a case deserving a more prominent notice under this Chronology, than is exhibited in the trial of Daniel Stone, recently convicted in Massachusetts, of the crime of man-slaughter. The victim of this fatal act was his own son, and it appears that the origin of all the difficulties between the father and son was attributable to the habits of intemperance in which the family, and especially Moses, the person killed, indulged without restraint

Trusting that some benefit may result from a partial exhibition of the effect of such habits in the present case, we shall without additional remark make such quotations from the testimony in this case as may seem appropriate.

One of the witnesses, who first apprehended the prisoner, testified to the following statement given by him, of the circumstances which led to the sad result. "He said that his wife and the black woman, in the morning, *wanted his shirt* to send to the store to *get rum with*, and he would not let them have it, and that they had been in a quarrel all day. Towards night he took a coverlet to the shop, and Moses came out and got it. He shut the door, and fastened it, and told Moses if he came into the shop again he would kill him—that Moses burst the door open and came in, and he shot him. Prisoner said that the reason he went into the shop with the gun was, because they had been in a quarrel all day. He said when he fired the gun, Moses took hold of it, which was the reason of its hitting him where it did." His remarks would lead us to infer, that he did not intend to kill Moses.

The following, with much more of similar import, was given in testimony on the general character and conduct of the son. What a picture!

J S B—I passed the house of Daniel Stone between the hours of 10 and 11, on the morning of October 31. Before I got to the shop, I heard a noise in it, and soon after saw Moses Stone pitch his father out of the door headlong. Prisoner turned around, and asked Moses to let him go in. Moses then raised a hammer or hatchet, and struck at prisoner, saying, (with an oath.) if you come into the shop again to-day, I will split your brains out. Prisoner then turned away and went into the house. He appeared to be afraid of Moses. I returned when the sun was about three quarters of an hour high. I met Esther Green about half a mile from prisoner's, coming from the store with a jug of rum, and a basket, very much intoxicated. She fell three times in attempting to get out of the way of my waggon, and dropped her basket two or three times

R. M.—Lived four months at prisoner's, about three years since. I was there one day last August. While there, I saw Moses have his father on the ground, beating him violently over the head, with the butt of a whip handle, about two feet long. I was about four rods distant, and went as quick as I could and took Moses by the collar from his father, and told him he had whipped him enough. Moses said, (with an oath.) if he is not easy I will whip him to death. Moses appeared to have been drinking. He was habitually intemperate, and, when in liquor, was very violent tempered. He once threatened to shoot me, if I came in to the house, in consequence of which I went away and slept at another house. *N. Y. Rel. Chron.*

Common Drunkards.—A man and wife and four other men were arraigned last week at Springfiel l, on complaints of the Overseers of the Poor, of that town against them as *common drunkards*. They all pleaded not guilty; but upon evidence, five of them were convicted and sentenced to the House of Correction. *Ib.*

PREMATURE BURIAL.

Dr Crichton, physician of the Grand Duke Nicholas, now Emperor of Russia, relates a fact from his own experience, illustrative of the danger of hasty interments.

"A young girl," says Dr. Crichton, "in the service of the Princess of ——, who had for some time kept her bed with a nervous affection, at length to all appearances was deprived of life.—Her face had all the character of death, her body was perfectly cold, and every other symptom of death was manifested. She was removed into another room, and placed in a coffin. On the day fixed for her funeral, hymns according to the custom of the country were sung before the door; but at the very moment when they were going to nail down the coffin, a perspiration was seen upon her skin, and in a few minutes it was succeeded by a convulsive motion in the hands and feet. In a few moments she opened her eyes and uttered a piercing scream. —The faculty were instantly called in, and in the space of a few days her health was completely re-established. The account which she gave of her situation is extremely curious. She said she appeared to dream she was dead, but was sensible of every thing that was passing around her, and distinctly heard her friends bewailing her death; she felt them envelope her in the shroud, and place her in the coffin. This sensation gave her extreme agony, and she attempted to speak, but her soul was unable to act on the body. She describes her sensation as very contradictory, as if she was and was not in her body at one and the same instant. She attempted in vain to move her arms, to open her eyes, or to speak. The agony of her mind was at its height when she heard the funeral hymn and found that they were about to nail down the lid of the coffin —The horror of being buried alive gave new impulse to her mind, which resumed its power over its corporeal organization, and produced the effects which excited the notice of those who were about to convey her to a premature gave."

THE CONVERSION OF THE WORLD.

At a late monthly concert in New York, the Rev. Dr. Spring, of that city, who had just returned from attending the meeting of the American Board, "remarked," says the New York Observer, "that never before was he so sensible of the ascendency which the missionary spirit has gained in the New England States Some of the scenes that passed before him, he described as more splendid than any national Jubilee he had ever witnessed. To see multitude after multitude, as the anniversaries of different Auxiliaries successively occurred, assemble in their respective places of worship, with so manifest an interest in the cause, and so great a readiness to make sacrifices for its promotion, was a vision which he could hardly have hoped to witness for years to come The impression made upon his mind more deeply than any other by the report of the Board at Middletown, was this,—*that the scheme of converting the world is perfectly feasible.* Difficulties have occurred to impede its advancement, and others without doubt will occur hereafter; yet the work has gone on, and will go on. Opposition now comes too late. Reasoning from past to future, it is hardly possible to expect too much. It is only sixteen years, since in our land the work began. He well recollected the time, when the question was asked and answered by the first American Missionaries to foreign lands, Is it not *our* duty, by our own personal exertions, to take a part in the great work of converting the world? But now, what a change! From this small beginning have arisen forty-four Missionary stations, one hundred and eighty-nine Missionaries, twenty three regularly constituted churches, two hundred schools, and ten thousand children of parents who are or have been Pagans.

"But little more than thirty years ago, the work had not even commenced in Great Britain. Now, it commands the energies of that whole Christian community. Under their patronage, and that of other communities drinking into the same spirit, are reckoned three hundred Missionary stations, nine hundred and eighty four Missionaries, of whom four hundred are natives, forty printing presses, one hundred and thirty thousand scholars, and in the judgment of charity forty thousand converts to Christianity, possessing not only the principles but the vitality of religion. This is exclusive of the many thousands of mere speculative believers. In some places, particularly in the Society Islands, the Missionaries are supported almost entirely by the natives."

Singular Marriage—Last week, Mr. James Maddock of Leek, was married at Presbytery church to Miss Harriet Smith. The bridegroom calls himself 48 years of age, the public voice proclaims him to be 54. The bride, who is sister to his first wife, is a fine looking woman of 19. The enamoured bridegroom, who goes upon crutches is 34 inches in height; he has two children now living by his former wife; the eldest daughter is an elegant girl, at least five feet tall. The party were conveyed to church in a cart, and Mr. Maddock, by reason of his dwarfish stature, was accommodated with a seat on his lady's lap.—*Pottery Mercury.*

From the New York Observer.

WONDERFUL PROGRESS OF THE GOSPEL IN THE HARVEY ISLANDS.

We gave last week an account of the visit made by the Rev Mr. Bourne, missionary at Raiatea, one of the Society Islands, to Mangeea and Rarotonga, belonging to the cluster usually denominated the Harvey Islands, distant 500 or 600 miles S. W. by W. The remainder of his journal is contained substantially, in the following paragraphs. In respect to some of the Islands, particularly those spoken of in our last, it may be doubted whether the whole history of modern missions furnishes any instance of success more truly wonderful, or bearing more evidently, in all its features, the impress, "Not by might, nor by power, but by my Spirit" [It will be remembered that the only missionaries hitherto employed in these Islands, are *natives*]

Visit to Aitutake.—Mr Bourne arrived here on the morning of October 10th, 1820. "We were kindly welcomed," he says, "by the native teachers, and by all classes of the people. After conversing with Paumoana and Mataitai upon the affairs of the station, and informing them of the success of the Gospel at Manaia and Rarotonga, I walked to view the settlement. The chapel that brother Williams and I opened when we were here together in 1823, which was then in an unfinished state, has been since completed. It is well floored with boards. Down the middle are hung eight chandeliers, with 12 lamps, and around the walls are placed at equal distances, sixty-six lamps, making altogether one hundred and sixty two lamps, which, when lighted up, have a very good effect. They have also built a coral pier, 600 feet in length, and 18 feet in breadth. The number of plastered houses here, is one hundred and forty-four, in many of which are bedsteads and sofas. The houses of the principal chiefs are substantial buildings, but they are not so well finished as those at Rarotonga. The female teachers have taught the women to make good bonnets, and the men have also well-made hats. The general appearance and conduct of the people have greatly improved since my former visit; for, although the natives of this island had then embraced Christianity, much of the savage manner and behaviour remained, but now decency and order are conspicuous in their demeanor. They are diligent in learning, and numbers can read. Family and private prayer is universal. In the evening the people assembled in the chapel, to the number of one thousand four hundred, when I addressed them from Matt. iii. 12—*Whose fan is in his hand, &c.* The baptized afterwards presented me with a few mats and some natives cloth, for brother Williams and myself, and the whole congregation then came forward to shake hands with me, in token of their pleasure at my visit. The two deacons who accompanied me [from the Society Islands] addressed them on the great change which had taken place among them, and exhorted them to steadfastness in the ways of the Lord. In the evening the chapel was lighted up, when I met them again, and re wrote the names of the candidates, previous to their being baptized on the morrow.

The people assembled about nine o'clock when I preached to them from Luke iii 16—*I indeed baptize you with water, &c.* After which I baptized two hundred and fifteen adults and children; four hundred had been previously baptized, which makes a total of six hundred and fifteen adults and children. In all these services the greatest stillness and attention prevailed which were not so conspicuous formerly; but now, no congregation in England could attend with more propriety on the sacred ordinances of religion, than the people of Aitutake.

After the services in the morning I collected the young people and children, to the number of two hundred, when they repeated their catechism in a very perfect manner, after which I addressed them on the character of Timothy, and concluded with prayer.

Visit to Maute.—About noon on the 15th of the same month, Mr Bourne arrived at Maute. "It being the Sabbath-day, no canoes came off to us, and as the missionary settlement was four miles inland, no native saw us. We landed, and with considerable difficulty reached the settlement. Soon after our arrival, the people collected for evening service, when I preached from John iii. 14—*As Moses lifted up the serpent in the wilderness, &c &c.* The inhabitants, who do not exceed two hundred, appeared to us to be going on well. The same attention to the preaching of the Gospel was manifested here, as at the Islands we had just left. The external appearance of the people was neat and decent; the women were well attired, and but few of the people without hats or bonnets. They behave with kindness to their teachers, and pay attention to their instructions. They have erected a neat chapel, 60 feet by 30; the pulpit is remarkably neat. The singing is good. In the evening a great number of the people assembled, when I heard them repeat two catechisms. They are diligent in learning, and several can read. Here also family and private prayer is attended to. The teachers have built themselves a good plastered house, and made for themselves various articles of useful household furniture. The general appearance of the settlement, and the behaviour of the people, are pleasing.

October 16.—In the morning the people assembled in the chapel, when I preached to them from Matt. iii. 6—*And were baptized of him in Jordan, confessing their sins.* After which I baptized forty-two adults and thirty-nine children."

Visit to Mitiaro.—Arrived at this isl and early on the morning of the 17th It is barren and unfruitful; and the inhabitants although they do not exceed one hundred, find it difficult to subsist They are attentive to instruction, diligent in their learning, and kind to their teachers. They have erected a neat plastered chapel, and several have offered themselves as candidates for baptism After explaining the nature and obligations of that ordinance, I baptized twenty two adults and twenty four children."

Visit to Atui.—"Arrived at Atui on the evening of the following day. One of the kings, or principal chiefs, and two of the Tahitian teachers, came off after we had first sent on shore. The chapel here is a good building and the teacher, Nakara, is building for himself a house, 72 feet by 30. The kings, with a few of the people, attend to instruction, and behave kindly to the teachers; but the principal part of the people pay no regard to either. Indeed, they ignorantly blame the teachers, as being the cause of their wanting food, which, in point of fact, has arisen from an unusually dry season, and a scarcity of fish.

I collected the people together, to the number of one hundred and fifty, and preached to them from Luke ii. 14 - *Glory to God in the highest, on earth peace, good will towards men.* About one hundred and ten had been formerly baptized, and there are now no more candidates for baptism.

The captain of an English whaler has left the following written testimony to the peaceable behaviour of those among the people here who have embraced Christianity:

"I visited this island for the purpose of obtaining some refreshments; and although, in some measure, prepared to expect civility, their excessive kindness exceeded my utmost expectations. They appear a mild, inoffensive people, and have no warlike instruments among them. We remained here on Sunday, and never, in any country, witnessed such attention paid to the Sabbath." This paper is dated January, 1825.

The Tahitian preachers here have had much to contend with, and they need the prayers of Christians on their behalf. After we had given them a few words of encouragement, and exhorted them to exercise patience under their trials, they took a lingering farewell of us, appearing very unwilling that we should leave them so soon.

ISLANDS OF RAIVAVAI.

This cluster of Islands, as we mentioned last week, lie 350 or 400 miles south of the Society Islands. At Rurutu one of the principal, Mr. Bourne arrived on the 27th. After quoting the statement left in writing by Capt. Chase, of the whale-ship Falcon, which had been wrecked there, as to the honorable and upright conduct of the natives, he adds, "The teachers welcomed us on shore; and although the three settlements lie at some distance from each other, it was not long before the natives were all collected at the place where we landed, to welcome us to their shores. In the evening they assembled, and I addressed them from Matt. v. 13 and 14—*Ye are the salt of the earth, &c. &c.*

October 28.—At day-break, went over the mountains to the settlements where the Tahitian teacher, Mahamene, resides. Held a meeting with the church and people, and partook of a social meal with them. After giving them an address. I returned about the middle of the day to the other settlement, where the members of the church at that place, and people generally had prepared a feast, of which we partook. I afterwards addressed them.

The present appearance of the settlements in this island, and the behaviour of the people, fully justify whatever may formerly have been said in their commendation. The houses are well built; cultivation is carried on to a great extent, especially in yams; the people continue diligent in learning; the church consists of thirty members; and all the people, who do not exceed two hundred, have been baptized.—After conferring with the teachers, and bidding them farewell, we returned on board, and steered for Rima ara."

Visit to Rimatara.—Mr. Bourne reached this island Oct. 29th, being the Sabbath. "The people," he says, "testified great joy at my visit I was concerned to hear from the Tahitian preacher, Farava, that his wife and child had been dead some time, and that his fellow-laborer, Oo, had died about twelve months ago. It was more than two years since any Missionary had visited this island; and the teacher said, he thought he had been forsaken. He expressed much pleasure at seeing me. After partaking of some refreshment, I went to hear the people repeat their catechisms, Dr. Watts's and one that had been prepared by Mr. Orsmond for the use of the people at Borabora. I particularly noticed some grey-headed old men, who appeared to repeat their catechism with all their hearts, and to be as devoted to their learning as they had been formerly to their idolatry. In the afternoon I preached to them from Luke i. 68 and 69—*Blessed be the Lord God of Israel; for he hath visited and redeemed his people, &c &c.* In the evening had a long conversation with the teachers on the affairs of the mission.

October 31.—The people assembled at the chapel, which is a neat plastered building with raised floors, like that at Borabora. I preached from Matt. iii. 3—*For this is he that was spoken of by the Prophet Esaias saying, The voice of one crying in the wilderness &c &c.* After which I baptized the king and his intended wife, together with twenty five adults and children. After the service, I married the young king, whose name is Temaeva. I afterwards met the children, to the number of ninety, to whom, after hearing them repeat their catechism, I spoke a few words of advice.

The land of this island is capable of supporting a great number of inhabitants, but it has been hitherto the custom for the women to labor on it, while the men do nothing. This has been a great obstacle to marriage, since the women knew, that if they married, they should have to work hard. The teacher had repeatedly attempted to alter this system of things, without success; but the people had promised that should a Missionary visit them, they would pay regard to his advice on the subject. On hearing this, I called a meeting of all the people upon the island, and addressing the king and chiefs, represented to them the nature

of the obligations they had laid themselves under in embracing Christianity and informed them, that the females in other Islands who had embraced the Gospel, did not till the ground, and prepare the food, but made cloth, bonnets, hats, &c. I exhorted them to have compassion on their wives, and not make them work like slaves, while they themselves did nothing at all. I then called upon each chief by name, to give his opinion, and state his thoughts upon the subject. They all spoke in answer; and I was happy to find there was not a single dissentient voice, and it was therefore agreed, that from *that* day forward, the men should plant, dig, and prepare the food, and the women make cloth, mats, bonnets, &c.

The people accompanied us to the beach, where we bade them farewell, and returned on board. After a tedious passage of eleven days, we returned to Raiatea, where I found my wife and family in good health."

WESTERN ISLES.—A missionary from the Congregational Union of Scotland, who visited the Western Isles last summer, says, "I never witnessed such eagerness to hear the Gospel as was manifested by the people there, some of whom travelled thirty miles to enjoy the preaching of the word on the Sabbath. I saw on one occasion about five hundred hearers sitting for nearly three hours upon the rocks by the sea-side, under a heavy fall of rain, without the least symptom of weariness." *Ib.*

LIGHT DAWNING IN THE EAST.

Extract of a letter from the Rev. W. Goodell of the Palestine Mission, to the Editor, dated

Beyroot, March 14, 1826.

Perhaps our friends and the friends of the Palestine Mission begin to yield to despondency. We have indeed to contend against principalities and powers, against spiritual wickedness in high places; but the weapons of warfare, which I trust we are using, have in every age been found mighty to the pulling down of strong holds. Our heavenly Father has indeed seen fit to exercise our patience, to diminish our numbers, to afflict us, and to bring us exceedingly low; but he has also comforted, and strengthened, and blessed us. We are called upon to sing of mercies as well as of judgments. In the midst of the strivings of the people, and the scorn and derision of those about us; amidst sickness, and death and weakness, and discouragement, the Lord hath made bare his arm, and hath taught us, that it is "nothing with him to help, whether with many, or with them that have no power." We have reason to hope that the work of regeneration is begun, and that one individual has passed from death unto life.—We fall on our faces, and say, "it is not for our sakes, that God has done this, but for his own name's sake," and for the vindication of his own glory.—Much sensation has been excited throughout the whole country in consequence of the change wrought in this Arab, and many are the endeavors to turn him away from the faith. He is well known to the Emirs, to the Patriarch, to all the bishops and priests, and rather to nearly all the people of Lebanon; and, on account of his superior talents and acquirements, his influence is much dreaded by all those who oppose the circulation and contradict the truths of the Holy Scriptures. We have seen no native, who appeared to possess a more vigorous mind, and who had a greater command of the Arabic language, than he. Before the Emirs, and in the presence of the highest ecclesiastical authorities of the country, in the midst of obloquy, and in the face of danger, he has witnessed a good confession; and we cannot but hope, that God has raised him up to be an instrument of great good to his people. Mr. Bird, who had employed him as his teacher in Arabic, is preparing a particular account of him. We commend him and ourselves to your prayers, and to the prayers of all those among you, who love Zion. O that this may be but the prelude to great and glorious blessings.—*Christian Mirror*

CEYLON MISSION.

Extract of a Letter from the Rev. Benjamin C. Meigs, of the Ceylon Mission, to the Rev. Joshua Williams, of Connecticut, dated Jan. 30, 1826.

We have had, for about two months past, very considerable manifestations of the Lord's spiritual presence with us. The members of the church have been greatly aroused and comforted; and several awakened, and I trust converted. I feel very happy in my work, and so does Mrs. M. and so do all my brethren and sisters in the mission.—We all live very happily together—have frequent meetings for prayer and praise. No root of bitterness among us to trouble us. We are quite retired from the noise and bustle of the world, and pursue our appropriate work in in quietness and peace, with none to molest us or make us afraid. We begin now to enjoy our seasons of communion very much, though all the exercises are in Tamul. Could you see nearly one hundred communicants "sitting around their Father's Board" in the midst of the heathen, I think you would almost say, with aged Simeon of old, "Now lettest thou thy servant," &c. In view of all that I have seen, I am led to exclaim, "*What hath God wrought!*" Blessed be his holy name for ever and ever, Amen. I certainly did not expect to live to see what I have seen among this heathen people. Let God's children continue to pray for us, and I have no doubt he will continue to bless us.—*Reli. Intelligencer.*

From the same to Joseph Bellamy, Esq. dated, Jan. 20, 1826.

On the 11th Jan. there was an examination of the Charity Boarding School at Tillipally. A class of 19 now leave that School and "enter College," at this place. We had given previous notice that more boys would be received on that day, at Tillipally. Seventy were brought by their parents and relations, and *urged* upon us. Of this number we selected about thirty to be received on trial at the Charity Boarding School at that place, making the whole number there, 120. How different this state of things from what it was eight years ago, when we could not persuade a single boy, on any consideration to live, or to take his meals, on our premises.—The members of all our stations form but one church. Including our own number, we count more than 100 communicants. Number of native members about 80. It is an interesting sight to behold them all surrounding the table of the Lord, and commemorating the dying love of the Redeemer.—Though you would not understand the language, (all the exercises being in Tamul,) yet I think you would be highly gratified to witness one of our Quarterly Communion Seasons. At our last on the 19th inst. 7 new members were admitted into the church; 4 from the school at this place, [Batticotta] and two schoolmasters. Out of 53, the number of scholars now here, 24 are members of the church, and give us as good evidence of vital piety, as the same number of communicants ordinarily do in our churches in America. The Lord has greatly blessed us in our work, and to his name be all the praise and the glory forever! *Ib.*

THE JEWS.

Spirit of Inquiry at Constantinople.—A letter from London, published in the last Philadelphia Recorder, says, "It is a remarkable fact, that the distribution of Testaments at Constantinople the past year, was nearly double that of the year preceding, being about 700 copies. Amongst the Jews in that city, there is a remarkable spirit of inquiry, of late, and a number have avowed openly their conviction, that Jesus of Nazareth was the true Messiah, and that they are to look for no other. The son of a Chief Rabbi has taken the lead in the face of every sacrifice; the whole of the number, about sixty, are cast out from the society, and their brethren are cut off from all intercourse with them. It is stated that they continue to meet together, to read and examine the Scriptures, and encourage each other in a steadfast adherence to the truth."

Remarking on the same subject, the last number of the Records of the London Society for the conversion of the Jews, states that a society has been formed among upwards of 500 Jews resident in Constantinople, some of them persons of consequence, who are discontented with the trammels of superstition in which they are held by their Rabbins, and wish to throw them off. Mr Leeves understands that one of the things against which they declaim, is the Jewish regulation about food, which effectually separates them from social intercourse with any other class of men. The Rabbins, it is added, have taken great alarm, and are using all their influence to reclaim these malcontents, but they still remain refractory. Mr Leeves has not been able positively to ascertain whether the New Testament has been the source of these opinions, but the Rabbins suspect that it is, and have issued in consequence new orders and used new efforts, to prevent the circulation and perusal of the New-Testament.

Family Visitor.

MAXIMS.

Business, like fruit, hath its time of maturity; and we should never think of despatching it when it is only ha'f ripe.

A man is always rich, when he is in the habit of depriving himself of indulgences, as he is always poor while he refuses himself nothing.

The most dissipated man does not more mispend his time, than a melancholy, pining mind.

During the years devoted to their education, such books ought to be put into the hands of the young, as are best calculated to call forth, strengthen, and direct aright the susceptibilities and powers of the mind and heart; the acquisition of knowledge by various reading, belongs to after life. QUINCTILIAN.

From the Philadelphia Recorder.

ON THE DEATH OF AN INFANT.

Our Francis was a lovely child; his little body beautifully shaped; and the openings of his infant mind were delightful to us, as the blossoms in spring.

His smiles had often filled our parental hearts with joy; and eight months acquaintance had united our affections closely to him. At this time a friend called at our house—a friend, whom we had long trusted, and always found most affectionate and faithful—his name is Jesus—a name that must always be "as ointment poured out." He saw we were unable to provide for our infant charge; and so, without asking our leave, he took it away with him, knowing that when we became acquainted with his reasons, and motives, we should rather rejoice than repine. But mark his tenderness!—At the same time that he took our sweet darling to himself, he left behind, for our perusal and comfort, an account of what he had done, with his motives and reasons, expressed in a manner calculated at once to calm, compose and satisfy our minds. He therein assured us, that all he had done, he had done in love; that he would provide for our darling above all that we could ask or think; that he should not have a want unsupplied, or wish ungratified; that he should never be out of his sight, or feel pain, or sorrow more. At the same time, he assured us of his ability to perform all he had promised; and added, that in a short time he would come again, and take us too, that we and our sweet babe might be happy together for ever and ever!—What can we say in answer, but "be it unto us according to thy word?"

The above beautiful little piece is from an Evangelical Magazine; it may be acceptable to some of your readers, who may have been called to sustain a similar dispensation in providence. J. P. R.

THE WESTERN
Luminary.

Two Dolls. per ann. if paid in 6 months.

LEXINGTON, KY.
WEDNESDAY, NOV. 22, 1826.

PRESIDENT LINDSLEY'S ADDRESS.

Through the politeness of a friend at Nashville, we have received "An Address delivered to the young gentlemen admitted to the degree of Bachelor of Arts in Cumberland College, at the Anniversary Commencement, October 4, 1826.--By *Philip Lindsley* D.D. President of the College." Nashville: Banner Press.—p.p. 36 octavo.

We regret that the limits of our paper do not permit us to lay before our readers the whole of this very interesting and appropriate address: but we shall take the liberty, in this and a few succeeding numbers, of making pretty copious extracts from it. It is entitled "*the Cause of Education in Tennessee.*"

We rejoice to find that our neighbours of Tennessee, have at the head of their flourishing Literary Institution, a gentleman so well calculated to continue to advance its respectability and public utility, as is Dr. Lindsley.

We embrace this opportunity of calling the attention of the members of the Legislature of Kentucky, (who are shortly to assemble at Frankfort) to the important subject of COMMON SCHOOLS, which occupies a considerable portion of the address.

After some preliminary remarks, on the subject of future professions, studies, &c. the President proceeds:

"I know not what are to be your future professions or occupations. Every honest calling ought to be esteemed honourable. I address you as moral and intellectual beings—as the patriot citizens of a great republic.—You may be merchants, mechanics, farmers, manufacturers—and yet be eminently distinguished and eminently useful, if you will perseverve in seeking after knowledge, and in making a proper use of it. The Medici—Necker Ricardo—were merchants or bankers: Franklin was a mechanic: Washington was a farmer. By far the greater part of our countrymen are and must be farmers. They must be educated; or, what is the same thing, educated men must become farmers, if they would maintain their just influence and ascendency in the state. I cannot wish for the alumni of Cumberland College, a more healthful, independent, useful, virtuous, honourable, patriotic employment, than that of agriculture. Nor is there any condition in life more favourable to the calm pursuits of science, philosophy and religion; and to all that previous training which ultimately constitutes wisdom and inflexible integrity. Should our college eventually become the grand nursery of intelligent, virtuous farmers, I shall esteem it the *most* highly favoured institution in our country. I have long thought that our college graduates often mistake their true path to honour and usefulness, in making choice of a learned profession, instead of converting agriculture into a learned profession, as it ough to be, and thereby obtaining an honest livelihood in the tranquil shades of the country.

"I mean not however, on the present occasion, to offer any advice as to the choice of a profession. Whatever station you may occupy, or whatever be your pursuits, never cease to gain knowledge and to do good, as God, in his providence, shall give you opportunity.

"But, in the second place, as you have yourselves enjoyed superior advantages of education, it is reasonable to expect that you will be the steady, enlightened, zealous friends and advocates of education, in every degree, and to the utmost extent, which the welfare of the community may require.

"I present to your patronage and support the grand cause of education, in all its purity and excellence, and without restriction as to all its objects."—p. 5.

"By education, we mean, such a thorough cultivation of all the faculties of our youth, as will best prepare them for the greatest usefulness and happiness. Let this defination be kept in view during the whole progress of our argument and illustrations. Those of my hearers who have reflected much on this subject will not expect any benefit or information from the discussion. They will patiently bear with me, however, while I endeavor, in a plain popular way, to secure the good will of this audience, generally to a cause which may be emphatically styled the cause of the people.

"Schools or Seminaries of education may be classed as follows: namely;

"1. Primary or Infant Schools. 2. Common schools. 3. Academies, or Classical or Intermediate Schools. 4. Colleges or Universities. 5. Special or Professional Schools: Such as those for Law, Divinity, Medicine, Military or Naval Science, Agriculture, Architecture, or any of the useful or liberal arts.

"My remarks will be limited chiefly to Common Schools and Colleges.

"But, in the outset, I beg leave to state distinctly, that, I do not ascribe omnipotence, or any uncontrollable sway, to education. I do not go the length of asserting that man is absolutely and invincibly the creature of circumstances or of education. That he may be made an angel or a devil, or something between both, by any discipline or accidental associations. Still, to a certain extent, and with certain qualifications, this is true; and it is a truth of revelation, no less than a deduction from reason and experience. To exhibit at once, and in pretty bold relief, the natural province, and legitimate power of education, I refer you to an extreme case or two, and to others of every day's occurrence.—Suppose a person were to grow up, from infancy to manhood, in a desert or forest, without ever seeing a human being or hearing a human voice,—in what respects would such a wild man differ from other wild animals? Would he speak, or think, or reason, or discriminate between good and evil, virtue and vice, happiness and misery? Would he not resemble the bears and the wolves of which he had been the nursling, the pupil and the companion—and like them, shun the presence and the abodes of men? Again were the son of a Solomon or a Bacon to be trained from his birth among savages—would he not become a savage in sentiment, manners, and habits! Indeed, it requires but a rapid glance at the nations of the earth, to perceive that the great mass of the people are every where formed by the circumstances, associations and instruction to which they are subjected. Where these are the most auspicious, human nature assumes its most attractive and dignified character. Where these are most unfavourable, human nature appears in its most abject and degraded form.—This, as a general truth or fact, none will dispute. If we pass from the ten thousand varieties of national character and the ten thousand gradations of national excellence or depravity, to individuals of the most enlightened and most highly favoured country in Christendom, we shall behold similar effects continually resulting from similar causes."—p.p 6, 7, 8.

"How important then to human happiness is it, that, the first school—the infant school—the parental school—should be a good one! Here is the great nursery of human weal or woe. Now, I care not, whether children ever go to a public school or not, if parents will keep a better school at home, and do their duty to their offspring. I care not whether our youth go to college or not, if parents can and will teach them more effectually by their own firesides. But, unfortunately, the great mass of parents have shown themselves but sorry instructers and faithless guides to those who ought to be dearer to them than their own life. They are themselves, in general, too ignorant, to say no more, to do much. Hence, in our day, INFANT SCHOOLS have been established in many places, to supply this radical defect. And report speaks well of them wherever they have been tried. How far it may be practicable or beneficial to introduce them into our country, except in large towns or manufactories, I shall not stop to inquire.

In order to furnish the community at large with the next best aid to parental instruction, and as a substitute for it, after the first period of infancy, COMMON SCHOOLS prefer the strongest claims to our regard. We hear a great deal, at the present day, about *common schools*: and one would imagine that they had already become the favorites of the people. If so, then the cause of liberty and virtue has gained much in our land, and we need not despair of the republic. Upon this ground we can all meet and harmoniously co-operate.—In this grand enterprise, all the advocates of colleges in our country will go hand in hand with the humblest of the people, not merely in declaiming about the necessity and importance of common schools, but in organizing and putting into practical operation the best system that can be devised. I have no fears that any of the alumni of Cumberland College will ever prove recreant or backward in this good work.

"Common schools, then, are needed in Tennessee. How shall they be established? Let the people decide.—What character and form shall they assume? Let every county be divided into such a number of school districts or departments as will conveniently accommodate all the inhabitants. Erect comfortable and commodious schoolhouses. Attach to each school house a lot of ten acres of land, for the purpose of healthful exercise, gardening, farming and the mechanical arts. For the body requires training as well as the mind. Besides, as multitudes must live by manual labour, they ought betimes to acquire habits of industry, economy, temperance, hardihood, muscular strength, skill and dexterity.—Employ teachers qualified to govern and instruct children in the best possible manner. Pay them according to their merit. Pay any sum necessary to command the services of the best and most accomplished teachers.—Parsimony in this particular is not only impolitic; it is mean, it is absurd, it is ruinous. Better have no teachers, than to have incompetent, immoral, lazy, passionate or indiscreet ones; however cheaply they may be procured. Their influence will not be merely negative: it will be positive and most powerful. I have often looked with horror upon the kind of common schools and teachers to which thousands of children, during several of their best years, are cruelly and wantonly subjected in the older states. But it is or was the fashion, in many places, to hire a blockhead or a vagabond, because he would teach a child for a dollar and twenty five cents per quarter! Now, if there be any thing on earth for which a parent ought to feel disposed to pay liberally, it is for the faithful instruction of his children. Compared with this, every other interest vanishes like chaff before the wind—it is less than nothing. And yet, unless the world has suddenly grown much wiser, there is no service so grudgingly and so pitifully rewarded. The consequence is what might have been expected. Every man of cleverness and ambition will turn his back with scorn upon the country school.—He will become a lawyer, a physician, a merchant a mechanic, a farmer, or a farmer's overseer, in preference.—Until school-keeping be made an honourable and a lucrative profession, suitable teachers will never be forthcoming in this free country.

"But what is meant by a common school education? This question has never been answered, and it cannot be very satisfactorily answered. Some may think it enough that their children learn to read: others will insist on writing: many will be content with reading, writing and arithmetic. Others will add to the list, grammar, geography, history--perhaps, practical mathematics, physics, astronomy, mechanics, rural economy---with several other branches of science and literature, as ethics, rhetoric, political economy, geology, chemistry, mineralogy, botany:-- in short, where shall the lim-

it be fixed! Who shall prescribe the boundaries beyond which a common school education shall never extend! It is evident, upon the slightest reflection, that the phrase *common school education* is a very indefinite one. How far beyond the alphabet it may be carried, has never been ascertained. Experiments are now making in Europe and in several sections of our own country, which are calculated to give a totally different aspect to this whole concern. It has been discovered at length, what indeed was always sufficiently obvious, that a boy need not be kept at school eight or ten years to learn to read his primer, write his name cipher to the rule of three, --and to hate books and learning for the rest of his life. It has been discovered that boys may in three or four years, be taught a hundredfold more, by skilful teachers in a skilful way, than their fathers ever dreamt of learning at all. This is the grandest discovery of our age. It will do more to meliorate the moral, physical and political condition of mankind generally, than all other means ever yet devised.

The excellence and the extent of a common school education, therefore, will ever depend on the qualifications of the teacher and the system which he pursues. No man can teach more than he knows himself. Every man can teach all that he does know. The more he knows, the more useful will he be. In the humblest school in the country, he will find some pupils to be benefited to the utmost extent of his ability to instruct them. And upon the Monitorial or Lancasterian plan, he can teach any number.

Let us then speedily have common or elementary schools so abundant and so wisely conducted, that, every son (I say nothing now of the daughters) of the commonwealth may be well and amply instructed. Let him acquire a taste for knowledge, and he will never cease to be a learner while he lives. He will then be fitted for usefulness and honour. He will always have resources within himself. He will be conscious that he is an intellectual being; and that intellectual pleasures are among the purest, noblest and least expensive that can be enjoyed.

[*Extracts be continued.*]

LITHOTOMY.

The operation of *Lithotomy* was successfully performed by Dr. A. G. Smith, of this place, a few days since, upon a boy five years of age. The stone extracted was a large one for the age of the child. We consider it a happy circumstance that many of our practitioners have performed this operation with success, as by it this once fatal disease has now become comparatively innocent. (*Danville*) *Olive Branch.*

MURDER.

Charles Beesly committed a most horrid murder on the person of *Stephen Flint*, near Stanford, Lincoln County, on the 5th inst. The murderer is lodged in jail to await his trial. We are informed the murder was of the most atrocious kind, being committed on a defenceless individual, for a very slight provocation, with a large knife prepared for the purpose. *Ib.*

John Boyle, Chief Justice of Kentucky, to be Judge of the United States in the District of Kentucky, in place of Robert Trimble, appointed one of the Associate Justices of the Supreme Court of the United States. [*Nat. Journal*

Frankfort, Nov. 11.

The Federal Circuit Court commenced the Fall Term, in this town, on Tuesday last. Present, Mr. Justice Trimble. Judge Boyle took his seat in Court on Wednesday morning. *Commentator.*

St Louis, Nov. 9.

Randle W. Smith, the murderer of Dr Brown, (for whom a reward was offered in an advertisement lately published in this paper) was caught on Friday last, near this place.

[The person taken up in Ohio, supposed to be Smith, proved to be a Mr. Baylor.]

At a late term of Mercer Circuit Court, in Kentucky, an action for slander, in which Miss Matilda Bohon was Plaintiff; and James Cardwell Defendant, was tried. The jury, after hearing the evidence and arguments of counsel, returned a verdict for the Plaintiff for *Three Thousand Dollars* damages.

The Michigan Herald of the 16th ult. announces that information had just been received from Gov. Cass and the two other Commissioners now holding a council with the Miamies and Potawatamies. The treaty ground is below the forks of the Wabash, in Indiana, fifty miles from Fort Wayne. On the 9th inst. the Indians declared their dissent to the proposition to sell their lands and remove to the west of Lake Michigan; but are willing to sell a large tract to the west of the Wabash, for which they will receive annuities from the government.

The emigration of the people to the westward, is great. Perhaps more have gone on than were ever known to pass at so early a period of the season. The road to Missouri, farther west, we are told, is thronged. The march of adventurers is to the west, and from the increasing press and bustle that way, it will not be long before the settlement will extend to the Pacific ocean.

A woman, supposed to be named Abigail Carter died in Rahway, N. J. suddenly on Monday the 2d ult. She was about the country asking alms. According to the petition she presented she was of fair character. Said she was from the township of Hopewell, Hunterdon county, N. J. In her possession was found 3225 dols. She was decently interred in the Presbyterian burying ground in Rahway.

The African Repository for October, mentions that a "very respectable clergyman of Virginia," has expressed his desire to transfer his slaves, about thirty in number, to the African Colony. Also, that a pious lady of the same State has determined to liberate twelve or fifteen slaves, and aid in their transportation to Africa.

An affray took place in Augusta, Geo. on the 19th ult. about sunrise, between a Mr. Daniel Clements and a Mr Lawrence Heyden, in which the former received four stabs in different parts of his breast, which terminated his existence in a very few minutes after they were inflicted.

MURDERS IN TENNESSEE.

On Monday morning Oct. 31st, a personal rencontre took place on the public square in Shelbyville between Maj. Philip J. Scudder and Capt. Wm. O. Whitney, in which the latter was killed.

ANOTHER.

The Knoxville Register contains an account of the tragical end of Col Simeon Perry of Sevier county. While he was asleep in his bed at the dead hour of night, an assassin entered his house, and without warning or notice buried a hatchet in his head. His wife roused from sleep by the shock of the blow, saw the person in the act of running out of the house through a back room into the yard. She called to her husband, telling him there was some person in the house, but getting no answer she laid her hand on his head to awake him, and put it on the wound.

AND YET ANOTHER!

In the same week a man was shot in K. county, Tenn. while ploughing his field, by some ruffian who was lying in ambush for the purpose. The ball having broken the arm of the intended victim, lodged in his body, but hopes of his recovery are entertained.

From the New York Observer.

FOREIGN NEWS.

Imperial Present.—The Emperor Nicholas has made his friend, the Duke of Wellington, a splendid present. It consists of three superb mirrors of Russian Manufacture. The largest plate, (exceeding considerably any other in England,) was broken in the conveyance, from the badness of its packing. It was 169 inches long, and 63 wide.

Chili.—The Congress of Chili have appointed (says the National Journal) a committee to prepare a draft of a Constitution on the Federal principle. It must gratify the pride which our countrymen so justly feel in the success of our own polity, and in the veneration which it receives abroad, to hear that Mr. Larned, (of this town,) Secretary of Legation to the United States Mission at Chili, has been invited to be a member of that Committee. Mr. L. has, we understand, accepted the invitation.

Panama Mission.—The Panama Congress opened its session at Acapulco, and after a few days adjourned to Tucubaya, where the ministers from other countries are expected to assemble.—The Philadelphia Press mentions that the sloop of war *Hornet* Capt. Woodhouse, is expected to arrive there in a few days, and that Mr Sergeant will embark in her about the middle of November on his mission to the Congress at Tucubaya. It is uncertain whether Mr. Rochester will accompany Mr. S. or whether any minister has been appointed in the place of the late Mr. Anderson.

Treaty with Guatemala.—The Washington papers mention that Midshipman Marshall has just arrived in that city with despatches from Mr. Williams, Charge des Affaires of the United States at Guatemala, and with the ratification, by that government, of the general convention of peace, amity, and navigation, concluded here on the 5th of December last, and exchanged with Mr. Williams for that of his government.

Earthquake in Cuba.—The following is an extract of a letter from St. Jago de Cuba, dated Sept. 21st, 1826.

"We were visited on the morning of the 18th inst. between 3 and 4 o'clock, with one of the most awful earthquakes that has been felt here for fifty years past, at which time nearly one half of the town was destroyed. There were two shocks, the second more severe than the first, and the duration of each was about one minute. The noise resembled the rumbling of heavy loaded wagons dragged over a paved archway, and finished with a tremendous explosion like the simultaneous discharge of an immense number of cannon. The confusion was unexampled--men, women and children suddenly leaving their beds, and running in every direction; some with little clothing on, many entirely naked.—The most pitiful cries and shrieks were heard from these terrified people, who were to be seen running to the Cathedral and offering up the hurried devotions of the moment; some were stupified with fear, some crossing and beating themselves with great zeal; others calling loudly on the priests to assist them with their prayers and holy water. indeed it seemed that most of them thought of and asked the aid of their Creator for the first time in their lives. It was generally supposed from the weather being so close and sultry, that a repetition of the shock would take place. This, however, did not occur, and the priests have attributed this special Providence to the efficacy of their prayers. After the agitation had in some measure subsided, large tubs and bathing vessels were filled with water, which being blessed by the priests, the superstitious part of the people immediately got into the consecrated element and remained for nearly an hour up to their necks in holy water, supposing that it would protect them from another shock. But few houses were thrown down, no lives were lost, and the damage was comparatively trifling. Numbers of large fish were observed jumping and playing about the vessels in the harbor just before the shock."

CALVIN'S MANUSCRIPTS.

Eight volumes of the Manuscript Sermons of Calvin, had some way or other come into the possession of a woman, who deals in second-articles at Genf. They were by chance discovered in her hands in 1823, and purchased by the pound for the Town Library.—*Journal fur Literatur, Kunst, &c.*

MARRIED,

In Frankfort, Tuesday evening the 14th inst. *John J Crittenden, Esq.* to Mrs *Maria K Todd* relict of John H. Todd, and daughter of the late Judge Innes.

THE Pew Holders of McClouds Presbyterian Church are hereby notified to meet at said Church on to-morrow, at 3 o'clock P. M. & punctual attendance is required.

From the Christian Mirror.

We do not recollect having met with the following affecting tale, though of American origin, till we saw it in the Lond. Evang. Mag. Our juvenile readers may learn from it something of a parent's anxiety and tenderness, and especially the care of their Heavenly Father towards the destitute orphan. "When my father and mother forsake me, then the Lord will take me up."

THE TWINS.

A few years since, a man and his wife arrived in the town of M———, as permanent residents. They were young, lately married, and their prospects for futurity were bright and cheering. They purchased a farm in M———, which was then a new country,—and had happily spent two or three years in this situation, when, by a mysterious providence the young man was called from this world. With his surviving widow, he left two lovely twin infants to deplore a loss which time could not retrieve.—The widow sought comfort in vain from the limited circle of her acquaintance. There was no minister of the gospel in that region to direct her to the great source of comfort, nor was there a pious friend who could direct her trembling footsteps to the cross of Jesus. But she went to her Bible, and by the assistance of the Spirit of heaven found that consolation, which a selfish world can neither bestow nor taste. She mourned indeed a husband, who was no more, but she was cheered by the hope that God would protect her and hers. She wept over her innocent babes, and resolved that while she lived, they should never need a mother's care. As they grew up, she endeavoured to teach them the first principles of religion, but they received only her instructions. One week after another rolled away—one sabbath after another dawned upon the wilderness, but they brought none of their privileges. The wilderness had never echoed with the sound of the church-going bell. The solitary places had never been gladdened by the sound of the footsteps of Him who proclaims "glad tidings of great joy." The feeling mother clasped her little boys to her aching bosom, and sighed and wept for the opportunity of taking them by the hand and leading them up to the courts of God. In the days of her childhood she had possessed great advantages, and she mourned that her babes could only receive instruction from her lips. Alas! no missionary came to instruct—to cheer—and to gladden the bosom of her, who for years, had never heard the whispers of love from the servants of her Saviour. When the little boys were five years old, and before they were old enough to be sensible of their loss, a consumption had fastened upon their tender parent, and she was soon encircled in the cold hands of death. She steadily watched the certain issue of her disease, and even in her last moments commended her children to Him who is a "Father to the fatherless." A few moments before she expired, she tenderly kissed her little boys, who unconsciously wept on feeling the last grasp of the clay-cold hand of their mother. "It is hard," said she to a neighbour who was present, "it is hard for a mother to leave two such helpless babes without friends, and without any one to protect them; but I leave them in the hands of God, and I do believe he will protect them, and my last prayer shall be for my poor destitute orphans." After the death of their mother, they were received into the house of a neighbour. In less than a year, one of them was stretched beside his mother beneath the sods. About this time a pious lady arrived in the place. She too was an orphan, but was not comfortless. It was her first enquiry how she could do good to the poor villagers around her. During a solitary walk one afternoon, she met the other little boy straggling about the road. He was a beautiful flaxen-headed boy, though exceedingly ragged. The young lady was struck with his appearance, and entered into conversation with him. "What is your name, my little boy?" said she gently. "James." "Where do you live?" "With widow ———, just in the edge of the wood, in that little log house, can't you see it?" "I see it; but is widow —— your mother?" "No. I had a mother, and she loved me. She used to take care of me and my brother John. She gave us clothes, taught us our little prayers and catechism.—Oh! she was a good mother." "But where is your mother?" said the lady soothingly. "Oh! madam she is dead, do you see the grave-yard yonder?" "Yes"—"and the great maple tree which stands in the corner of it?" "Yes, I see it." "Well, my poor mother was buried under that tree, and my brother John lies there too. They were both buried up in the ground, though my mother's grave was the deepest. I shall never see them again, never, never, as long as I live. Will you go with me and see the graves?" continued he, looking at the lady with earnestness and simplicity. The short account which the little boy gave of himself, awakened the best feelings of the young lady, and she had been devising some plan to do him good. For the present she declined visiting the grave, but continued to converse with him and gain his confidence. She found him very ignorant, having never been to school; and the instructions of a pious mother, having never been repeated or enforced by example, were nearly forgotten. A Sabbath School had never been established in the place, and whether it was practicable to establish one was doubtful—but she was determined to make the experiment. Accordingly she visited every little cottage in the village, and urged that the children might, the next Lord's day be assembled, and a school formed. A proposal of this kind was new and unpopular. All the old women in the place entered their protest against such innovations. For the first three Sabbaths the young Lady had no scholars but her little James. But she knew that however faint may be our prospects of doing good at the commencement, we should not be discouraged. The first blow we strike may produce but little effect. The lady was sorry she had so few scholars, but she bent all her efforts to the instruction of the little boy. But in a few weeks, the prejudices of the people began to wear away, and before the summer closed, this school embraced every child whose age would allow it to attend. It was the second summer after the establishment of this school, and after little James had been well acquainted with his Testament and catechism, that his health began to fail. This good young Lady beheld his gradual decay with anxiety, visited him often, and always wept at parting with a pupil so dear. She used often to walk out with him, and to cheer him with her conversation.—One plesant afternoon she led him out by the hand, and at his request visited the spot where lay his mother and little brother. Their graves were both covered with grass, and on the smaller grave some beautiful flowerets. It was in the cool of a serene summer's day, as they sat by the graves in silence. Neither of them able to speak.—The lady gazed at the pale countenance of the lovely boy, upon whose system a lingering disease was preying, while he looked at her with an eye that seemed to say, "I have not long to enjoy your society." Without saying a word, he cut a small stick, and measured the exact length of his little brother's grave, and again seated himself by the Lady. She appeared sad, while he calmly addressed her. "You see, my dear Miss S ——, that this little grave is shorter than mine will be." She pressed his little white hand within her own, and he continued—"you know not how much I love you—how much I am obliged to you before you taught me. I knew nothing of death—nothing about heaven, or God, or angels. I was a very wicked boy till you met me. I love you much, very much, but I would say something else." "And what would you say," inquired the lady, trying to compose her feelings. "Do you think I shall ever get well?" "Indeed I hope you will—but why ask that question?" "Because I feel I shall not live long—I believe I shall soon die—I shall then be laid beside my poor mother—she will then have her two twins, one on each side of her.—But do not cry Miss S———, I am not afraid to die. You told me, and the Testament tells me, that Christ will suffer little children to come unto him, and though I know I am a very sinful little boy, yet I think I shall be happy, for I love this Saviour who can save such a wicked boy as I am. And I sometimes think I shall soon meet mother and little brother in happiness. I know you will come too, won't you? When I am dead I wish you to tell the Sabbath scholars how much I loved them all—tell them they must all die, and may die young, and tell them to come and measure the grave of little James. And then prepare to die." The young Lady wept, and could not answer him at that time. But she was enabled to converse with him several times afterwards, on the grounds of his hope, and was satisfied that this little Lamb was indeed of the fold of Jesus. She was sitting at his bedside, and with her own trembling hand, closed his lovely eyes as they shut in everlasting slumber. He fell asleep with a smile—without a struggle. The Lady was the only sincere mourner who followed the remains of the child to the grave, and while she shed many tears on the sods which covered his lovely form, she could not but rejoice in the belief, that God had permitted her to be the feeble instrument of preparing an immortal spirit, for a mansion in the skies.

OHIO CONFERENCE.

The Ohio annual conference of the Methodist Episcopal Church closed its session at Hillsburgh, on Wednesday, the 11th ult. Bishop Hedding presided; great harmony prevailed, and the business of the conference was conducted in a satisfactory manner. Resolutions were passed, approving of the establishment of the Christian Advocate, and of the circulation of it within the bounds, of the conference. Eleven preachers were admitted on trial. Three were ordained to the office of deacon, and seven to that of Elder. One was returned supernumerary, six superannuated, four received a location, one was expelled, and one had died. The number of members in society is 29,825 whites, and 379 coloured, being an increase since last year of 1600. The next session of the conference is to be held at Cincinnati, Sept. 17, 1823.

From the Methodist Magazine.

MEMOIR OF THE REV JOHN SUMMERFIELD.

John Summerfield was born in Preston, England, January 31, 1798. At his birth he was devoted to God and the work of the ministry, by his pious father. When a child he was very interesting, and while at school he displayed more than ordinary intellect. His thirst for information was ardent, and his taste for oratory was strikingly exemplified in his early studies and pursuits. He embraced every opportunity of hearing the best speakers, while but a boy; and spent whole weeks in retirement and study. In 1813, his father removed to Ireland; there, with intense application, his deep convictions, and sore distress of mind, his health was much injured, and his constitution much impaired: and it was at this period, probably, that he contracted the disease which terminated his life. At 17 years of age, he was noticed by a pious mechanic in the city of Dublin, who held prayer meetings in the cellar in which he lived. It was here that the Lord was pleased to convert his soul. He now found his mind settled in religious peace, and his heart warmed with love to God and precious souls; and he soon became active in the cause of God. He first visited the soldiers in the barracks, and held prayer meetings among them, in which exercises he was much blessed. He then went to the Old Men's hospital, but without success. In 1817 he devoted himself more fully to prayer-meetings and Sunday Schools In 1818 he commenced exhorting occasionally; and on August 12, 1818, he preached his first sermon, to a crowded audience at Douglas, near Cork, in Ireland. He was received on trial, in the Irish Conference, in 1819, and continued to labour in Ireland, except a few months in England, till he came to America, where he arrived on the 17th of March, 1821.

Notwithstanding his great weakness of body when he landed, he soon commenced his labour of love. He preached—he visited Bible, missionary and Sunday School societies. His zeal, his love, his eloquence, gave to them all an importance which they never before possessed in the public mind in this country. He was received into the American itinerant connexion at the New-York Conference, as remaining on trial, in 1821, and stationed in the city of New-York. In 1822 he was ordained a deacon. Soon after he broke a blood vessel, which incapacitated him for any public ministerial services, and subjected him to much pain and suffering For the benefit of his health he made a voyage to Europe. visited France and England, and returned in the spring of 1824. After his return he was appointed a missionary within the bounds of the Baltimore Conference, where he laboured during that year; in which he received elders' orders. At the conference of 1825 he was stationed in the city of Baltimore.

He was always willing, and always ready to labour, even beyond his strength. He had a mind well stored with knowledge, and his agreeableness of manner, and dignity of character, rendered him at all times a pleasing companion. As a Christian he was sincere, pious, and uniformly devoted to God and his sacred cause. He seemed to be always ready for every good work, and prayer apparently flowed spontaneously from his soul, for he made religion the business of his life. As a minister he was powerful, impressive and eloquent:—he never flattered his hearers, but urged the grand doctrines of the gospel at all times, in the demonstration of the Spirit, and with great power. In his last sickness, though he suffered much, his mind seemed fixed on God; his ideas appeared perfectly arranged, and exceedingly sublime. The leading features of his remarks were, the glory of the church, and its prosperity. After refusing to hear any mention made of the success of his ministry in the conversion of so many souls, he said, "I have been a labourer for seven years;" and exclaimed, with great emphasis, "bless God, I have at least served an apprenticeship" When a brother in the ministry, for whom he had the greatest esteem, visited him, receiving his hand and retaining it for some time, with eyes fixed on each other, silence was broken by the brother's saying, "I trust, John, all is peace;" he replied, "I have a hope of which I trust I need not be ashamed." The brother put up a most fervent petition, to which he responded in a very devout manner After which he said, "bless the Lord, bless the Lord; all within me shouts his praise." He said, "Great is my weakness of body" The brother replied, "Well, my dear brother, you have been doing the will of the Lord; now you are suffering; and in both you are serving the Lord." He replied, "I bless God, the will of the Lord be done." When the brother took leave of him, he said, "Farewell; if I do not meet you again on earth, meet me in heaven." Some days before his death, he requested that whenever it appeared that his dissolution was approaching, no anodyne, or any thing else that would occasion stupor, should be administered to him; for he wished to be perfectly collected, and to have an unclouded view "Oh!" said he, "I fear not the consequences of death, but nature's last struggle; flesh shrinks when she contemplates that" Being told there would be grace sufficient, he replied, "Well, all's well, all's well" Within the last three days, he appeared to be sensible that his dissolution was nigh. On the sabbath he spoke of the grave, and through the day was exceedingly restless, but in the after part of the night appeared to sleep, till four in the morning, when a visible change took place. He lingered till a few minutes past 11 o'clock in the morning of the 13th of June, 1825, when his happy spirit took its departure, we have no doubt, to the *house which is eternal in the heavens.*—He died at Dr. Stephen Beekman's, in the city of New York, whose kind attentions to him in his last sickness, as well as at all other times, will be amply rewarded by Him who said, "Whosoever giveth a cup of cold water in the name of a disciple, shall not lose his reward."

PARENTAL DUTIES.

Content not yourselves with giving your children good instructions; but endeavour, by arguments, exhortations and reproofs, to form their lives according to your instructions.

Carefully watch their temper and manners. If you discover in them a vicious propensity, check and restrain it, before it is grown into a habit. Let not parental fondness make you blind to the faults which appear in them, or deaf to all complaints made against them. But to avoid this partiality, you must not run into extreme severities or unreasonable jealousies.

Ever carry a steady hand, and maintain a temperate discipline.

You may have occasion to use your parental authority; but see that you use it with prudence, moderation and dignity. Give your children tokens of approbation or dislike, as they do well, or ill But take not severe notice of trivial mistakes and accidental slips; this would discourage them. Neither connive at great and dangerous faults; this would tend to harden them.

Solomon says, "The rod and reproof give wisdom." Hasty reproofs and passionate corrections should be avoided. These bring government into contempt. But then, to avoid rigour, you must not wholly let go the reins of government. A child left to himself, brings himself to ruin and his parents to shame. "David displeased not his son Adonijah, at any time, saying, why hast thou done so?" But the good king had cause to repent of his indulgence, when he saw his son attempt to usurp the kingdom. Small faults, indeed, had better be overlooked entirely, than reproved and punished with sharpness and severity. But where a fault is great in itself, often repeated, or obstinately persisted in, there lenity and connivance become criminal

Eli, the priest and judge of Israel, used a very unbecoming moderation, when he thus rebuked the scandalous behaviour of his sons: "Why do ye such things? I hear of your evil dealing by all the people; nay, my sons, for it is no good report that I hear of you; you make the Lord's people to transgress." God therefore declares, "I will judge the house of Eli forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not"

Let your discipline be cool and dispassionate, that it may appear to proceed from tender concern, not from wrath and revenge.

Frequent threatenings you must forbear. These weaken authority far more than they deter from iniquity.

Choose the fittest season of addressing your children. The Lord's day, an awakening providence, a family affliction, and the deaths of young persons, may be improved to give weight and energy to your counsels.

From the Medical Intelligencer.

It is an undoubted fact, that those men live longest, who are last to shut themselves up and put on additional clothing in the autumn, and the last to leave it off and expose themselves in the spring. The coldness of November is dry and bracing; it increases the warmth of the body by quickening the circulation, and thus renders an outer garment unnecessary, except in the evening, or on days that are unpleasant The coldness of the spring is damp and enervating; it depresses instead of cheering the spirits, renders the circulation languid, and extra clothing indispensable to comfort, as well as to the health.

For Purifying Cider.—Take a hogshead, place a wooden grate in the bottom, a cloth on the grate, then throw into the vessel fine washed sand, about eighteen inches deep; on the top of that, ten inches of charcoal; on the top of that six or eight inches of sand, over which, place a cloth or blanket. Pour in the cider, and when it has filtered through, if it be weak, add one or two gallons of *alcohol;* then put it into a clean vessel, adding a little sweet oil to preserve it from the atmosphere, and then bung it up.—*Farm. Rec. Book.*

Receipt to keep Cider sweet.—Rack off thirty gallons of sweet cider, put in one gill of fine salt, and one pound of chalk.—This will keep it sweet for four years.—*Ib.*

POETRY.

[The following lines were enclosed to us by a subscriber]—*Ed. W. Lum.*

THE BEAUTIES OF YOUNG.

Youth is not rich in time; it may be poor;
Part with it as with money, sparing pay
No moment, but in purchase of its worth;
And what its worth? ask deathbeds; they can tell:
Part with it as with life, reluctant; buy
With holy hope of nobler time to come.
Throw years away!
Throw empires and be blameless; moments seize;
Heaven is on the wing; a moment we may wish
When worlds want wealth to buy.
Bid day stand still; bid him drive back
His car, and reimpart the period past.
Regive the given hour.

Will toys amuse, when medicine can't cure,
When spirits ebb, when life's enchanting scenes
Their lustre lose, and lessen in our sight!

For what live ever here!—with labouring step,
To tread our former footsteps! pace the round
Eternal! to climb life's heavy wheel,
Which draws up nothing new! to beat and beat
The same old beaten track! to see what we have seen,
Hear till unhear'd, the same old slabber'd tale.

Is death uncertain! therefore be thou fix'd,
As a centinel, all eyes, all ears,
All expectation, of the coming foe.
Rouse, stand in arms, nor lean against thy spear;
Lest slumber steal one moment o'er thy soul,
And fate surprise thee nodding.
At death's approach,
All read their riches backward, into loss,
And mourn in just proportion to their store.

Eternity's vast ocean lies before thee:
Give thy mind sea room; keep it wide of earth
That rock of souls immortal: cut thy cord:
Weigh anchor: spread all thy sails: call every wind;
Eye the great polar star; and make the port of peace.

Who without pain's advice would e'er be good!
Who without death but would be good in vain!
Pain is to save from pain: all punishment
To make for peace; and death to save from death,
And second death to guard immortal life,
To rouse the careless, the presumptuous awe,
And turn the tide of souls another way.

Canst thou descend from converse with with the sky,
And seize thy brother's throat! For what! a clod,
An inch of earth! The planets cry'd, Forbear
Dost laugh, poor wretch! Thy guardian Angel weeps:
Thy purpose firm, is equal to the deed:
Who does the best his circumstance allows,
Does well, acts nobly; angels could do no more.
When blind ambition quite mistakes her road,
And downward pores, for that which shines above,
Substantial happiness, and true renown;
Then, like an idiot gazing on the brook,
They leap at stars and fasten in the mud,
At glory grasp, and sink in infamy.

——Rise! rise! at this auspicious hour:
An hour when heaven's most intimate with man:
When, like a falling star, the Ray divine
Glides swift into the bosom of the just:
And just are all, determined to reclaim:
Which sets that little high, within thy reach.

CHILDREN'S FRIEND.

A SHORT SERMON.

There went out a sower to sow.—Mark iv. 3.

I should wish you, my dear children, to open your Testaments, and read the first eight verses of the chapter from which the text is taken. You who live in the country, will have seen men sowing seed on the ploughed fields; and can fancy how the seed is thrown by the sower in the four different places:—

I. *The way side.*
II. *The stony ground.*
III. *Amongst the thorns.*
IV. *The good ground.*

Now you see, that three parts of all this seed was thrown away; for that which fell by the way-side the birds ate; and that which fell on stony ground, the sun burnt up; and that which fell among thorns was choked, and had no room to grow.

Perhaps you will like to know what our blessed Saviour meant by this little history. The sower is the minister; and when he preaches his his sermons, he is sowing the word of God, which is called the seed of eternal life. Now the different sorts of people he preaches to, are the different sorts of ground; and their hearts are like one or the other of them. If a little boy hears a sermon, and leaves the church door talking and laughing with his school fellows, instead of putting up a prayer to God, that he may remember the sermon; he will be sure to have the good seed picked out of his heart by the devil's wicked spirits, which are "birds of the air." If a little boy hearkens to what the minister says, and goes home and tells how much he remembers, and how much he likes going to church, but forgets all he heard, or leaves off listening to sermons because wicked boys call him names for being so religious; then he is a stony ground hearer, and the love of play and laugh of his companions is like the hot sun, which strikes at and burns up the root of his good feelings. If a little boy, when he goes to church, is so busy thinking of his play, or the pleasure he is to have when he gets home, that he hears nothing the minister says; or if that child does naughty actions, when his conscience tells him it is wicked: then his sins will grow up so thick, that they will choke all he has ever known that was right, and leave no room for the fruits of the spirit to grow in his heart.

Now then, my dear reader, you have perhaps been often at church, you have perhaps heard a great many sermons; are you the better for the seed which the minister sowed when you heard him? What sort of ground has *your* heart been made of? Oh! if you have been hitherto careless how you heard, never, for the time to come, enter the church without hearty prayer to God, that he would prepare your heart, and make it like the *good* ground, to receive his word and keep it there. "The preparation of the heart cometh of the Lord." Pray then for the Holy Spirit to prepare your heart; that you may receive with meekness the engrafted word, which is able to save your soul.

A POPULAR PREACHER

A reverend doctor in the metropolis was, what is usually denominated, a popular preacher. His reputation however, had not been acquired by his drawing largely on his own stores of knowledge and eloquence, but by the skill with which he appropriated the thoughts and language of the great divines who had gone before him. Those who compose a fashionable audience, are not deeply read in pulpit lore; and accordingly, with such hearers, he passed for a wonder of erudition and pathos. It did nevertheless happen, that the doctor was once detected in his larcenies. One Sabbath, as he was beginning to delight the belles of his quarter of the metropolis, a grave old gentleman seated himself close to the pulpit, and listened with profound attention. The doctor had scarcely finished his third sentence, before the old gentleman muttered loud enough to be heard by those near, "That's Sherlock!" The doctor frowned, but went on. He had not proceeded much further, when his tormenting interpreter broke out with, "That's Tillotson!" The doctor bit his lips and paused, but again thought it better to pursue the thread of his discourse. A third exclamation of, "That's Blair!" was, however, too much, and completely deprived him of his patience. Leaning over the pulpit, "Fellow," he cried "if you do not hold your tongue, you shall be turned out"—Without altering a muscle of his countenance, the grave old gentleman lifted up his head, and looking the doctor in the face, retorted. "That's his own!"

Percy Anecdotes.

BLIND PREACHER.

Dr. Guyse was blind in the latter part of his life, but he still determined to preach. After the morning service of the first day, an old lady of his congregation, enraptured with his discourse, followed him into the vestry after the service was over, and exclaimed, "Doctor, I wish you had been blind these twenty years, for you never preached so good a sermon in your life as you have done to day." The remark was not wholly without foundation, for the doctor had been accustomed to read his sermons; but when he preached extemporaneously, his delivery was more animated and more natural.

A Christian has advanced but a little way in religion, when he has overcome the love of the world; for he has still more powerful and importunate enemies—self, pride, evil temper, undue affections, a stubborn will. It is by the subduing of these adversaries, that we most chiefly judge of our growth in grace.

Christians resemble travellers in a stage coach. We are full of our plans and schemes, but the coach is moving rapidly forward: It passes one mile stone, and then another, and no regard is paid to the plots and plans of the passengers.

An unfortunate man, who had never drank water enough to warrant the disease, was reduced to such a state by dropsy, that the consultation of physicians was held upon his case. They decided that tapping was indispensable; and the poor patient was induced to submit to the operation, notwithstanding the entreaties of his son, a boy seven years old. "Oh papa, papa! do not let them tap you!" screamed the urchin in an agony of fear. "Do any thing, but do not let them tap you!" "Why, my dear!" said the parent, "it will do me good, and I shall live long in health to make you happy." "No, father, no, you will not; there never was any thing tapped in our house that lasted more than a week."

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